THE PACIFIC

Pac Theo Sem
Reading Room

VOL. LX. SAN FRANCISCO AND BERKELEY, CAL., MARCH 10, 1910. No. 10

PACIFIC
Theological Seminary

THE DAY.

Routine of duties,
Commonplace cares,—
Angels disguised
Entertained unawares;—

Sweet human fellowships
Kindred and near,
Drawing the soul from
Its self atmosphere;

The book's friendly company,
Leading along
To fields of new knowledge
And uplands of song;

In-shinings of Nature,
Mornings' red bars,
Waysides in beauty,
Night with its stars;

The nearer communion
In silence apart,
When thought blooms in prayer
And songs fill the heart,

While the things unseen
Grow more and more real,
And life deepens and broadens
Toward larger ideal:—

How many the blessings
Each day has to give
The soul that is seeking
Truly to live!

—F. L. Hosmer.

THE PACIFIC

Established 1851

Representative of the Congregational Churches of the Pacific Coast. Subscription price $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

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2716 Hillegass Ave., Berkeley.

PACIFIC COAST NOTES.

The Seattle Times' estimate of that city's population at the beginning of the year 1910, based on the names in the directory, is 340,312. In 1906 the estimate was 176,640. This shows a gain of 82.80 per cent in five years. The increase during 1909 was 30.937. The average annual per cent of increase during five years was 16½.

When the Rev. Dr. Raymond C. Brooks took charge of the First Congregational Church of Walla Walla in November, 1908, it was on a salary of $1800 a year. He had not been there many months before the salary was increased to $2100. Recently it was raised to $2500. The work of Dr. Brooks is appreciated in that college town and his influence reaches out over the whole Pacific Northwest in ways manifold. Realizing what he is now and will be increasingly to that part of the coast, his church at Walla Walla seeks in this and other ways to express its appreciation and to further his influence.

The United States Department of Agriculture sends out a circular concerning eucalyptus culture in which it states that estimates of profit and growth have been attributed to the Department which are unauthorized. While the Department believes that there is promise of considerable success in the cultivation of eucalyptus trees in many parts of California, it says that there are many uncertainties connected with their culture which investors should take into account. Among the unauthorized statements by some of the companies selling eucalyptus lands is the one that the Agricultnral Department declared that California would in a few years be the only source of hardwood supply in the United States. That statement has never been made in any of the Forest Service publications, and is not considered a fact by the Department.

The total receipts of the Woman's Board of Missions for the Pacific for the year 1909 were $12,250.80. Of this amount $3,056.12 were from the auxiliaries of Northern California; $2,702 from Southern California; $918 from Washington; $717.15 from Oregon; $89.64 from Idaho; $27 from Utah. The foregoing amounts, which make a total of $7,509.91, were for the regular work. By personal and miscellaneous gifts this was increased to $7,997.26. Among the special gifts going to make up the $12,259.80 was one of $2,300 by the Southern California branch to the Doshisha building fund. The Southern branch made another special gift to the amount of $608.63; and the Washington branch one of $652.

The "Whosoever Will Rescue Mission" of San Francisco reports for the year 1909 the furnishing of 64,818 "work test" meals, and 28,850 "free flops." The number of work test beds was 21,606. The free cups of coffee amounted to 115,400. Since the Rescue Mission was started in 1904 nearly a million cups of coffee have been given away. In 1909 at the Thanksgiving and Christmas dinners 3200 persons were fed. The Mission reports having received for its work during the five years $31,620.77. For the Oakland Mission which was inaugurated in 1906 $12,393.87 have been received. The annual report shows for the Oakland Mission, for 1909, 20,428 "work test meals"; 9,442 "free flops"; 6,810 "work test beds," and 37,768 free cups of coffee. It is an excellent work that Mr. and Mrs. Westenberg are doing in these Missions, and The Pacific has pleasure in commending them to its readers. The work is self-supporting to the extent of 60 per cent, and the other 40 per cent they seek from the public. During the month of December the income from the San Francisco lodging houses was $734.90; from the wood yard $128; from the restaurant $64.95. The average cost of carrying on the work last year was $1,666 a month. The "Industrial work test" is a commendable feature. Mendicancy is in no way encouraged. The aim is to help men to help themselves. The Whosoever Will Mission is incorporated, and the Rev. Dr. Hugh W. Gilchrist of the Mt. Hermon Association is its president.

In October, 1909, the Rev. August Drahms, who was chaplain of the state prison at San Quentin for many years, contributed to the Popular Science Monthly an article on "The Last Census and Its Bearing on Crime." The article is being circulated now in pamphlet form. The census figures are commented on as indicating upon the surface a healthy diminution of crime during this decade just passed. This is attributed to the probationary system "by which the more youthful and first offenders are placed under suspended sentences dependent upon good behavior under proper supervisoral care appointed by the court, a wise, tentative measure, not without its faults, but infinitely superior to the unconditional detention of this class of offenders at the risk of a still greater immurement in crime at the most impressionable period of their existence." Mr. Drahm's regrets that a table of recidivists was not given in the last census, saying that without such a table no clear understanding of the criminological problem from either a concrete or academic standpoint is possible. We quote from his article as follows: "The recidivist table is a method by which we may roughly measure (approximately) the bulk of the criminal aggression and presents the only stable criterion upon which anything like a reliable estimate of the force of the criminal disease may be based with any degree of certainty. Upon its figures alone both the protective and corrective agencies may be said to operate with perfect safety. The repeater has earned his place in the criminal category by inherent right. Recidivism is the classification in the rough by which he is assigned **sui generis.** The generalization may be crude and not always fair, but it presents the only rule possible under the circumstances. The subtler psychological conditions that underlie human conduct escape utterly any and every ana-

lytical process. Every attempted classification upon the basis of accredited conduct must of necessity be but crudely inductive, but it is the only feasible method whereby to differentiate the true criminal from the offender by circumstance. The latter may not repeat the same act under similar conditions, his inhibitory powers coming to the rescue, the former is almost certain to do so, owing to their lack, or total absence. It is the demarcation between the instinctive and accidental malfeasant. The separation may waste some gold in the process, but in the main the method is correct. At any rate, it is necessary to a complete understanding of the criminal problem and the tentativeness of criminal and corrective measures. It clarifies the former and helps to simplify the latter. The first offender represents an invasion upon the healthy social tissue; the recidivist stands for the already diseased, hence their treatment implies essentially different methods; to the one proper remedial initiatives under wise supervisoral care; to the latter a simple process of sequestration under practical life detention. The latter cuts off at a single blow the fountain of criminal propagandism, protects both society and the offender himself, and is the sole remedial dispensation against the infection. If for no other reason than this, tables that present the problem in clear numerical proportion are a great gain from both a theoretical and a practical standpoint, and its omission is at the expense of both. A marshalling of figures is like the marshalling of an army, it contains the potentialities of victory or defeat, though in the absolute these may be determined by subtler factors."

CHRONICLE AND COMMENT.

The general superintendent of the Anti-Saloon League predicts that Ohio will have a state-wide prohibition law within four years. There is a strong prohibition sentiment in Ohio, and the League aims to work for the election to the legislature of men pledged to favor the enactment of such a law.

The movement for the union of Baptists and Free Baptists bids fair to come to a successful termination. The Watchman recently stated the situation thus: "The Baptists in twenty-six States where the Free Baptists have a sufficient number to have a State organization have voted in favor of the union, and the Free Baptists in many States have also done so. The Baptist missionary societies have opened their doors to Free Baptists on the same terms as to Baptists, and are prepared to undertake and administer the missionary work the Free Baptists now have at home and abroad, with the expectation that the Free Baptists will continue their interest in and support of his work, or of the work of the societies in general. The matter of administrative union now awaits the action of the Free Baptist General Conference which meets next July. If that conference votes to consolidate its mission work with that of the Baptist societies under a satisfactory assurance from them that the trusts undertaken by the conference will be properly administered and the missions sustained, then the administrative union will be completed. As to the union of local churches it is admitted that under Baptist polity, no one has authority to legislate for them, and the matter of the union of the churches must be left to the local churches. This was done in the union of Baptists and Free Baptists in the Maritime provinces; and in many towns the churches have united and in some they have not; but they are all united in their convention and missionary societies. The experience in the Maritime provinces shows that when administrative union is complete the local questions settle themselves and usually in a very happy manner. According to Baptist principles we do not see how formal union of the two bodies by action of the general societies can go beyond administrative union; that is all that is contemplated in the present movement, and that is all the union here can be among Baptist churches. No ecclesiastical union is possible to Baptists. Each church is entirely independent ecclesiastically. But Baptist churches may and do unite in bodies for fraternal consultation, for carrying on missions and for mutual help and strength. But these organizations are entirely without authority over the local church."

A LESSON IN DEPORTMENT.

W. N. Burr.

When Mrs. Florence Crosby Parsons, of Pasadena, came up to our foothill village recently to addresss the ladies of the Woman's Missionary Society, we anticipated an unusual feast of good things; and we were not disappointed. The pastor does not always attend these meetingse; but he took a half-day off that day, and quietly dropped into a back seat over at the church, with notebook and pencil. Mrs. Parsons' name is very familiar to all readers of The Advance, and The Christian Endeavor World. Two of her Christian Endeavor World stories, "The Coming of the Fleet," and "The Japanese Viewpoint," have recently been issued together in neat booklet form by a Pasadena Printing Co., and are well worth this more artistic and permanent setting.

The general topic for the meeting that afternoon was "Mission Work Among Foreign Peoples on the Pacific Coast"; but Mrs. Parsons confined her address to the work at our Japanese Mission in Pasadena.

"The Oriental is with us. What shall we do for him and with him?" she began. And then she told us of some things that are being done with and for him:

"It is representatives of the better class of Japanese who have drifted to Pasadena. Many of them are educated men; there are none of the coolie class there. The Pasadena Board of Trade has given the Japanese Association cordial recognition. These little brown men of courtly bearing are studious fellows, determined to gather a harvest in the fields of both secular and religious learning.

"It was with great reluctance that I went one evening four years ago down to our Japanese Mission to render a little assistance; but I was converted to the charm of the work that very night, and have been teaching there one night a week ever since. The Mission may be found in a building opposite the First Congregational Church. For this building a rental of $50 a month is paid, which amount is usually covered by room-rents received from the Japanese who occupy the dormitories. Many of these men have no other home. Their life centers at the Mission. Here are their school rooms, reading-room, and sleeping apartments. Try to realize how much of a home this really is to these men—a rallying-point for fellowship, a home that keeps many of them from drifting off to the pool-rooms.

"Of course the night-school is one of the chief features of the work of the Mission. The teachers are ladies, most of whom come from some one of our four Congrega-

tional churches in Pasadena, who each give one evening a week to this work. I am with the Friday night corps.

We use no special text-books, though the basis of instruction may be a story in the Second Reader, for instance. I read a sentence. "Mr. K., tell me in your own words what this sentence means." We come to one in which we find the word "tyrant." "Mr. F., will you form an English sentence with the word 'tyrant' in it?" When Mr. F. has completed the task it is found to be no crude marshalling of a few surface words, but there is evidence of a **mind** behind it, and the flavor of the literary instinct pervading it.

"These young men come to us tired, after their day's work. We teachers are tired, too. But very often when the nine o'clock bell rings we feel invigorated. It is a delight to teach men who have a passion for the work themselves.

"I used to think of myself as the teacher; but I am coming to realize that these knowledge-loving Japanese are teaching me—that I am going to school to my pupils. As they tell me of their home-life in Japan, and of the spirit which the Japanese mother manifests as she sends her boys out into the world under the lure of the dream of "Success," the old story of the Spartan mothers comes up to mingle with the story of the mothers of Nippon. One of our 'boys' once said earnestly: 'I am a citizen of the world, not of Japan.' I asked him what led him to say that. 'I **say** because **I feel,**" he replied. He did not know that Socrates had been on the ground before him. Somewhere I have picked up this epigram: 'The man I hate is the man I do not know.' I think of this when I hear thoughtless people speak slightingly of such a people as the Japanese. Just the study of my own tongue is a recompense for all the work I do at the Mission. These men show me that we are too wordy.

"Before we begin a general crusade of deportation in a mere passion of race prejudice, let us examine the character of some of these men who do not seem to us fit to live in America:

"1. Here is the man who said, with a depth of feeling such as some of us, perhaps, have never known: 'I am a citizen of the world, not of Japan.' Intensity of feeling is one thing, **depth** of feeling may be something very different. It is a deep sense of the dignity of human relationship—'nothing human is alien to me'—that is stirring the soul of this man from Japan. But he **is** a native of Japan; so let us cry for his deportation, and send him home, out through the Golden Gate!

"2. Here is one who has been pleading before cultured Pasadena audiences for universal brotherhood—a speaker that carries his hearers with him with amazing ease as he pleads for Peace. He is known among us as the Peace Man. But he is a Japanese; so let us cry for his deportation, and send him home, out through the Golden Gate!

"3. Here is the litle brown man whose mother said to him when he left the home in the Flowery Kingdom: 'Come not back except with Success.' The Spartan blood in his mother's veins is not lacking in her son, as is manifest in his determination to do things along the higher lines of life; but he is a 'Jap,' so let us cry for his deportation, and send him home, out through the Golden Gate!

"4. Here is a man who works in a photographer's studio. Judge Merriam says he has never met anywhere a man who is better versed in international law. He is said to be the best educated Japanese in California, a man exceedingly diffident but surprisingly bright. But this man of learning is a little brown man from Japan; so let us cry for his deportation, and send him home, out through the Golden Gate!

"5. Here is a Japanese merchant, who for courtesy and high-bred regard for his customers can hold his own with any American merchant; but this man is 'Japanese,' so let us cry for his deportation, and send him home, out through the Golden Gate!

"6. This man is a worker in the strawberry fields. One year ago he knew not more than ten words of English. But he is determined to learn the English language; so every night he rides on his bicycle six miles to the mission school, and then the six miles back again to the strawberry ranch, after having worked all day in the fields. He has grit, but he is a 'Jap'; so let us cry for his deportation, and send him home to Japan, out through the Golden Gate!

"7. And here is an earnest-hearted Christian evangelist. 'I will never look into the Christianity,' he said to his mother when he left the old home in Japan. But he came to the Mission to learn English, and one night he heard a brief reading concerning the Christ. 'I only want philosophy,' he said. 'I care not for religion.' But the story he had heard grew upon him, and his thirst for knowledge led him to turn to the Fountain of Life to taste its waters, and he found there a charm that was irresistible. He became a devoted Christian, and wrote his mother that he had found the way of the true life in the teachings of Jesus Christ. And the other replied: 'Fear not, my son; we have heard much here in our land of late of the Christianity, and we have heard nothing but good.' This man has written to a missionary in Japan urging him to visit that home, and carry the gospel message to the members of his family there; and here this man is preaching the gospel of the Prince to his little brown brethren, doing most acceptably the work of an evangelist among them. But he is a **'Jap** preacher,' so let us cry for his deportation, and send him back to the home in Japan, out through the Golden Gate!

"8. One evening I gave a party at my home to some of my Japanese pupils. I have upon the wall in one of my rooms a much-valued picture of Abraham Lincoln. During the evening I found a group of my guests gathered before this picture, and one of them was saying, in all sincerity: 'My heart a-mourning goes because such a man has died!' These men know more about Washington and Lincoln and our American history than many of us know ourselves. But this Lincoln-lover is a 'Jap,' so let us cry for his deportation, and send him home, out through the Golden Gate!

"9. This man is an interpreter. He came to another party given by the teachers of the Mission to some of their pupils. The teachers brought cakes. Mine was an humble production of the kitchen, not frosted, as were the others. In some way this interpreter was led to suspect that the unfrosted cake was mine. When the cake-plate was passed he turned to me and said: 'Is this your cake?' On receiving my affirmative reply he said: 'Then I take yours!' Think of an American man refusing **frosted** cake for the sake of courtesy! Such action makes this Japanese interpreter a fit subject for deportation; so send **him** back to Japan with all these other little brown men, out through the Golden Gate!"

But perhaps I am skimming more of the cream from Mrs. Parsons' address than even a reporter has any right to be doing. I am not informed that the address is copy-

righted, but perhaps a little of the courtesy practiced by the Japanese would better receive some consideration at the hands of the American reported. Let me add that there is a deal of cream in the address, as Mrs. Parsons gives it, that I have not touched; and it would be well worth the while of clubs with a bit of "spending money" in their treasuries to invite Mrs. Parsons to address them on "The Little Brown Men in California," placing in her hands a substantial "thank you."

La Canada, Calif., March 2, 1910.

THE CONSTITUTION AND GOVERNMENT OF TURKEY.

By Prof. Granville F. Foster.

Every one has heard of Mohammed, the inspired camel-driver of Mecca, who, supposing the epileptic visions, with which he was visited, were voices of the Almighty calling him to establish a new and non-idolatrous faith, commenced to propagate that faith, which he called Islamism, in his native city of Mecca, only to be driven out to flee to the city of Medina to continue his work. In one sense, at least, it may be said, as we shall see, that the history of the Turks commenced here, notwithstanding the fact that this religion of Fate, which they so ardently embraced and so ardently propagated, was first preached by an Arab to Arabs, being first supported and spread by Arabs alone.

So great was the growth of the seed planted by the prophet that before his death in A. D. 632 only ten years after the Hegira or Flight from Mecca, all Arabia had embraced Islamism and only eighty years passed from that time, when the followers of the Prophet stood victorious on the Indus, the Black Sea, the Atlantic, besides having conquered all of Africa, between the Sahara and the Mediterranean. At this time all Europe was trembling, for the evident design of Islamism was bounded only by the conquest of the world. In the meantime, the Saracens, as the Arab leaders and their followers were called, embraced learning as ardently as they had the tenets of Mohammed, and Arab philosophers, doctors, and writers soon became renowned throughout the then known world, while all Europe was as yet sunk in the grossest ignorance and superstition of the Dark Ages and great universities existed and fine arts flourished in the great centers of Saracenic culture while these things were hardly dreamed of as yet in the various capitals of Europe. It is necessary just here to remind the reader for fear of a misunderstanding that the Saracens belonged to the White Race. The Arabs as well as the Jews claim descent from Abraham and both belong to the Semitic branch of the Caucasian or Aryan race, while the Turks belong to the great Mongolian branch, which embraces the Chinese and Japanese.

At length, while the western world was in mortal fear at the quick movements of the infidels westward, events were already passing in central Asia which would soon culminate in disaster to the Saracens themselves. Zealous missionaries of the Crescent had journeyed already to the region lying east of the Caspian and the new faith had been accepted by the wild Tartar nomads of the desert with an enthusiasm to which even the original adherents were strangers, but to this enthusiasm were added the intensest cruelty, bigotry, and hatred of arts and learning, nor did similarity of faith prevent the "unspeakable Turks" from treating the Arabs with as much cruelty as they treated the Christians. Before the Turks had gone very far in their conquering career, the early crusades had occurred and before its final extinction by the Turks in Mohammedan countries, the knowledge of Arabian learning, art and architecture was carried by surviving crusaders to Europe, laying in the Western world the foundation of that refined civilization upon which later the great teachers of the Renaissance so wisely builded and which with more or less growth has continued to our day. Christians, the writer believes, generally forget to credit the Arab Mohammedans with any of the refinements of civilization they enjoy when in fact most of them are from this source.

While the Turks were pursuing their victorious career westward, conquering first the Arab principalities on the way, great events were occurring among the heathen Mongols of central Asia, which in their turn threatened the entire extinction of the Turks themselves. In the beginning of the thirteenth century Genghis Khan organized the Tartar hordes into a terrible fighting machine and set out to reduce the whole world to his sway with a result that whole fertile countries were reduced to deserts and where great and populous cities once stood the conqueror piled up vast pyramids of skulls to commemorate his victories. When he died his kingdom extended from the eastern shore of China to the Baltic Sea, but did not go beyond the Danube south, nor did it reach Arabia. After his death, his grandson Kublai Khan did not prosecute the victories westward and the Turks freed, continued the work begun and just when they were about to seize upon Constantinople, the goal of their hopes, they met with another terrible reverse for Tamerline, the great great grandson of Genghis Khan, at the close of the 15th century, revived that conqueror's scheme of world conquest and, in its prosecution, conquered all the eastern Turkish dominions, but his death again freed the Turks and in 1453 Constantinople and the whole Eastern Empire lay at their feet. The Greek scholars of the capital flee westward to carry Greek learning to Europe; the Greek Emperor bequeaths his empire to the Duke of Russia, Russia being then a petty principality in the center of a Tartar country; and already a Mogul Empire had been set up in India. In two of these events lies the kernel of the Eastern question, which has agitated England, Russia and Turkey for so many years, and has more or less involved all the leading powers of Europe.

When Aurungzebe, the last great Mogul Emperor, died in 1707, his many lieutenants or nabobs, rulers of provinces, made themselves practically independent at a time when France and England were already contending for supremacy in the Peninsula, but by the consummate genius of Clive, England won, and practically set up a great British Indian Empire, under the East India Company, which at last after the great Sepoy Rebellion, was made into an ostensible empire with Victoria as Empress. This vast possession of one and one-half million square miles and three hundred millions of inhabitants, England looks upon as the apple of her eye. Russia regards herself the legitimate owner of the whole Eastern Empire and Constantinople her rightful capital. Should Russia fully conquer Turkey (which she would do if let alone) and should she then revive the Eastern Empire to its utmost limits, as she would strive to do if Turkey became hers, then the Czar's dominions would reach the Indus,, and include a part of India. The very remote-

ness of such a contingency has not prevented England from "being blown to ague" whenever she has thought of it and here lies the reason why for nearly a century, British statesmen have been galvanizing "The Sick Man of Europe" into a semblance of health. This was the cause of the great Crimean War and this has been the cause of almost all of England's diplomacy since. The Eastern Question has other elements in it, such for instance as difference of religion, but the limits of this article will not permit the writer to trespass further in this direction upon the time and patience of the reader.

After the Turks had seized Constantinople they by no means ceased their efforts to reduce the whole of Europe and in pursuit of this object they became unconsciously the instruments under the Almighty of forwarding the Great Protestant Reformation. When Luther defied the Pope and commenced the great work of forming a party that would protest against the abuses of Rome, even to blood, Charles V, grandson of Ferdinand and Isabella was Emperor of Germany, King of Spain and Lord of the Netherlands. A bigoted Romanist, he was determined to blot out every vestige of the Reformation by fire and sword. A few princes had espoused the Roman cause and had banded together to resist Charles, but had the latter been free to use the power of the Empire against them, they could not have withstood the attack, but every time Charles was on the very point of consummating his purpose against the bold schismatics, the Turks would make inroads into the eastern part of his kingdom and instantly Charles was obliged to make peace with his Protestant subjects and hasten East with all his forces to drive out or conquer the invading Mohammedans, and when at last near the close of his reign, he was at last free to use all the resources at his command to crush the princes, they had grown too powerful to overcome. There was indeed a providence in all this, for in all human probability it was this and only this that saved Protestantism to the world.

The Turks received their first great reverse in the battle of Lepanto, a naval combat fought off the coast of Greece in 1571, the greatest sea-fight since the time of the Carthaginians, in which the Turks were so badly conquered that historians trace the decline of Turkey from this time, and after John Sobieski, king of Poland, drove the Turks from before Vienna in 1683, the decline was accelerated. Now commenced the gradual work of lopping off from the great possessions of the Sultan, a piece here and a piece there till these possessions are about one-half of what they once were. Austria began the work and conquered Hungary and the Illyrian Coast. Russia follows and gains numerous provinces in the Black Sea region, from the Sea of Azof to the Danube, besides several districts in Asia, that lay between the Caucasus and the Caspian and between the Caspian and Persia. Russia would have wiped Turkey off the map, but now England steps in and in the Crimean War, with the aid of France and Italy, Russia was obliged to desist and every time since Russia has attempted war with Turkey, England has prevented her from reaping the fruits, and on several occasions the very growl of the British lion has been enough to so terrify the Russian bear that it has not dared to stir out of its lair.

In addition to the losses to Austria and Russia already mentioned, England has possessed herself by diplomacy of Egypt and Cyprus, and the former Northern States, Roumania, Bulgaria, and Servia declared themselves independent a half of a century since, and have been acknowledged independent by the European powers and two others further west have within a year been added to Austria, while Greece has been independent since early in the 19th century.

At present Turkey has an area of one and one-quarter millions of square miles, a little less than the whole area of the old Roman Empire in its widest extent, but only 65,000 square miles of this area are in Europe, nearly 700,000 being in Asia and the rest in Africa. The entire population foots up nearly twenty-five millions, of whom only six millions are in Europe and only one million in Africa, the rest or eighteen millions living in Asia. Constantinople, the largest city, has a few more than a million of people, the next largest are Smyrna, Damascus, Bagdad and Beirut being in Asia and not one of these has more than 300,000 and Beirut has only 120,000. It is interesting to know that the most recent figures give Jerusalem a population of eighty thousand. There are many cities, however, that number in population between fifty thousand and seventy thousand. The Christian population of Turkey has reached nearly seven millions, between one-fourth and one-third of the inhabitants and of these nearly one-half are in European Turkey and most of the rest are inhabitants of Asia, there being comparatively few in Africa.

The revenue of Turkey is obtained from an eleven per cent duty on all imports and a considerable export duty. The trade with England is large, but with the United States small. Last year we bought eleven million dollars worth of goods from her and we only sent thither two million dollars' worth. Germany is vieing with England in Turkish trade and is now owning all but 300 of the 4000 miles of railroad in the country and these 300 miles are of the Smyrna-Aiden railroad, under Britsh control. Street cars appeared for the first time in the empire at Damascus in 1907, and by this time the system in Beirut will be in existence as it has been some time in process of building. Systems have been projected for the large cities of Smyrna, Aleppo and Salonica, but no beginning has been made as yet.

Everybody knows of the resignation of Abdul Hamid, who had been Sultan since 1876, he having taken the place of his elder brother, Murad V, who was driven from his office just as recently Abdul Hamid has been driven away by a younger brother. In Turkey, succession must go from brother to brother to the youngest, before going back to the eldest son of the eldest brother who occupied the throne by which arrangement the Turks are almost invariably ruled by mature men.

In projecting the writing of this article, the author, wishing to have correct data as to the present Constitution of Turkey, wrote a letter to Dr. H. H .Atkinson, missionary of the First Congregational Church of San Francisco, at Harpoot, to furnish him what information he had on hand, but the letter, because of the slow and inefficient postal arrangements of Turkey, was nearly two months on the way. Dr. Atkinson handed the letter to Rev. Herman N. Barnum with the following statement:

"I handed your letter with its questions to our Senior Member of our Mission Circle, who I thought could answer it much more reliably than I could. He has been more than fifty years here in Harpoot, has been our representative with the government and has been in close touch with the central Government. He has been long a student of the

Turkish government and I do not know where wou would find better authority."

Here is appended the paper of Rev. Mr. Barnum which will form a fit closing to this article.

"The Turks have a Parliament. A Constitution was adopted in December, 1876, and that provided for a Parliament, and it bore that name. Members were elected and sent from different parts of the Empire. This was during theearly days of the reign of late Sultan, Abdul Hamid. When he found that the Parliament was inclined to inquire into the affairs of state he dissolved it. A year ago last July the Constitution was re-established, and with it the Parliament came into life again.

"The upper house, or Senate, has 50 members, all appointed by the Sultan. According to the revised Constitution, which has not been ratified as yet, the number of members is to be one-third the number of the lower house, and their number is 264. Of these, if the Constitution is ratified, one-third are to be appointed by the Sultan and two-thirds by the lower house.

"Turkey is divided into something like thirty provinces. The Governor-General and the other principal officers are appointed from Constantinople. Minor officials are elected from the district itself, and the majority of them are Moslems. Each 60,000 males in a province is entitled to a representative in the Parliament. All males above 27 years of age are entitled to vote. They do not vote directly for members of Parliament, but they vote for a Commission, and these choose their representatives. The Government is strongly centralized, but there is now a demand for decentralization, but it is doubtful if it will prevail. This is the Orient, and so many new plans have been introduced that have not yet been confirmed, that anything beyond these will find tardy recognition.

"Christians have before this had the privilege of voting, and now under the new regime they are taken into the army, instead of paying an exemption tax, as formerly. This is done in the hope of molding all classes into one nationality—to cast all into one "melting-pot," and make them Osmanlis. This is a difficult matter, for the majority of Moslems are reactionaries, and they have religious scruples against making non-Moslems equal to themselves. It is a question whether the new regime will be able to overcome this obstacle.

"The Sultan has the right to dissolve Parliament, so, of course, he can veto its decisions. At present, however, his position is one of great delicacy, and he is careful to seek their pleasure.

"The national debt is supposed to be 100,000,000 pounds, although there is no accurate budget.

"Turkey is undergoing a transition, and the issue is not apparent."

A JOTTING.

At Fourscore.

I see that it is quite useless for me to attempt to conceal the fact that I have reached that station in my pilgrimage. It brought me its full measure of surprises. How came so many people to know that I was born on February 22nd, 1830? The day is, to be sure, a great day, but not because it was the date on which I made my puny, infantile entrance on the stage of life. How didthey know that they could reach me with their kind missives at Pasadena, five hundred miles from home? Especially, where did they all procure those magnifying spectacles which they mercifully trained not on my manifest defects, but on what they seemed to see praiseworthy in my character and work? From my heart I thank them all. It took me a long while to peruse the letters. Where would I find time to answer them? There was not one but had its answer in my heart, and I was eager to give expression to it by pen and ink, since it could not be given face to face, by word of mouth. But this was plainly impossible unless for its sake I neglected duties plainly imperative. And this is the reason why this jotting is written, for I want those who have shown me this kindness, to know that it has done me good. It has summoned me to live up to the conception these friends have expressed concerning me, and thrown me back on the grace, the undeserved kindness, of the Friend of sinners, for help in doing so. If these words bore me up to the heights of Bunyan's Delectable Mountains, they also led me with his Pilgrim down into the Valley of Humiliation, for I could not but compare what I know of myself with these good thoughts that these good people have of me.

What does it mean to be "at fourscore"? The author of that magnificent poem, the 90th Psalm, writes rather dolefully about it:

"The days of our years are three score years and ten;
Or even by reason of strength, four score years;
Yet is the abundance of them but labor and sorrow."

These doleful words are read in funeral services as if they asserted a universal and invincible fact. I never could see the fitness of them for such an occasion, especially if the one removed by death had lived and walked with God on to a good old age. We miss the very point of instruction as well as the poetic beauty of many of these Psalms when we treat them as magazines of proof—texts to be hurled at heretics. This Psalm, for example, is a dramatic monologue. The title says that Moses wrote it, and I can easily believe it. I know full well and have known it for more than half a century without the aid of modern criticism, that these titles are without authority and are in many cases, quite possibly erroneous. Inspiration does not vouch for them. But I am inclined to think that those who prefaced so many of the Psalms in this way had just as good a chance to know the real facts as men have now, thousands of years more distant from the date of their composition. At any rate, it will do me no harm to think that this Psalm came from his pen. He had lived from forty to eighty years a simple, quiet life. It was at that age that he took up the mighty task to which Jehovah called him, and he found it fraught with labor and sorrow. But its storm and stress had brought him into homelike relations with Jehovah ("Jehovah, thou hast been a house for us in all generations") and he could talk with God on terms of filial frankness. And this is what he is doing here, after some of the hard, discouraging, provoking days which he had to spend with a crude and unreasonable people, leading them through the wilderness by a tortuous and weary journey towards the "Promised Land," and when he speaks of himself and his people as consumed by God's anger and troubled by His wrath: when he writes,

"For all our days are passed away in Thy wrath;
We expend our years as a breath"

he is telling God just how things look to him; he is opening his heart in its depths to the Father, but he is **not** coolly considering the situation, and undertaking to state the grim facts. The song shows not only this, but also how he came out of this darkness and depression into a prayer instinct with triumphant faith and hope.

I do not therefore feel bound, at fourscore, to abide in the mood in which Moses wrestled thus with temptation to despondency. I thank God that we dwell in a brighter sunshine of God's presence than was possible for him and that I may say reverently and without the slightest disrespect: "Moses, you were wrong there: fourscore years do not of necessity bring labor and sorrow! they may find us rich in vigor and hope and joy. I am rich also in reminiscences, —some humbling, some inspiring, all instructive. I am rich in friends—new friends as well as old ones, and the new as good as ever any of us old ones were; and if, as certainly is the case, I remember that many have passed from my sight whose going made life and the world for the time seem empty, yet these are now a part of my treasure laid up in heaven. I am rich in hope and in plans for the future, and find myself looking onward just as I did when my fortieth birthday dawned. True, I do not know what a day or an hour may bring forth, but that was true forty years ago, just as it is today. I am tired at nightfall now, but am fresh the next morning just as it used to be then. And work that has in it service to Christ in service to my fellow men, has the same joy in it, the same enthusiasm which made toil easy forty years ago. True, while the spirit is just as willing the flesh is somewhat weaker than of old. I cannot run as easily or as rapidly as I did when, at a Sunday school picnic, I won what was called a silver trumpet but what turned out to be only a tin horn by beating my brother ministers and deacons in a race; but then I can get on fast enough for all practical purposes, and most of those whom I then led in the race have finished their course before me. No—fourscore doesn't mean for me "labor and sorrow," and its vision of the future is not that of the despondent Psalmist, "Soon cut off and we fly away." It is that of a path toward the rising sun that opens clear and bright before, even to the horizon's edge, in which with joy I may walk with God in service to my fellow men.

W. C. P.

LOCAL OPTION CAMPAIGN FOR SAN FRANCISCO.

Miss Brehm to be the Principal Speaker at the Meetings Which Will Continue for One Month.

The people of San Francisco, who stand for the welfare of the city, are planning an aggressive campaign against the saloon. The principal speaker will be Miss Marie C. Brehm, a speaker of world-wide fame. Miss Brehm was for many years the president of the Illinois Woman's Christian Temperance Union, and is now lecturer for the Temperance Committee of the Presbyterian General Assembly. She is considered one of the most effective temperance lecturers of the day. Her addresses are clear, forceful and logical. She handles the total abstinence side of her subject from a strictly scientific standpoint; and in the advocacy of prohibition, she deals largely with the economic and commercial aspects of the question. Did the voters of San Francisco know but one tithe of the arguments for saloon suppression which Miss Brehm can tell them, they would vote the city "dry" at the first opportunity. That the voters may know, and may vote for the best interests of the city, this campaign has been planned.

The first meeting will be a great woman's mass meeting on the afternoon of Sunday, March 20th. From then on for one month, closing April 17th, Miss Brehm will speak every afternoon and evening excepting on Saturdays. Meetings will be held in every section of San Francisco, and each Sunday afternoon there will be a great mass meeting. All but the first will be for both men and women. The churches, Anti-Saloon League, Woman's Christian Temperance Union, Christian Endeavorers, Volunteers of America, Good Templars, and other organizations are working for the success of this enterprise, which promises to be one of the greatest in this country in the warfare between the home and the saloon. One of the main features of the campaign will be a street parade in which men, women and children will have an opportunity of showing where they stand on this vital question. Song leaflets will be distributed to the Sunday schools and other organizations that the young people and the children may enliven the march with stirring temperance songs. There will be work for each and every one. There will be banners to make, literature, programs, announcements, and invitations to distribute, etc., etc.

Rev. R. Logan is the chairman of the general committee. He is being ably assisted by the pastors of the churches, and by other leaders in reform work. Dr. Bane, Superintendent of the Anti-Saloon League, is enthusiastic in his support of the movement. He will be one of the principal speakers.

The following committees have been appointed:

Halls and Itinerary, Rev. L. J. Sawyer, chairman; Legislative, J. E. White; Press and Publicity, A. S. Johnson; Promotion, T. P. Shuffleton; Printing, Rev. C. E. Irons; Program, Dr. A. C. Bane. Miss Anna Chase is the secretary.

SAN FRANCISCO AND THE LAYMEN'S MISSIONARY CONVENTION.

By F. D. Bovard.

San Francisco is as great in natural resources, natural advantages as ever, but San Francisco needs a new spirit. "Clean hands and a pure heart" and "a right spirit" would make San Francisco one of the world's greatest cities. Mr. E. B. Sturges, a Philadelphia business man, said in an address to some business men last week that he highly appreciated San Francisco. Since the beginning of history no city had risen so quickly, so magnificently from her grave of ashes and debris. San Francisco had made the mistake of not setting higher values on her moral reputation. He was of the opinion that a great moral uplift would come in connection with this Laymen's Missionary Convention. He had found as a business man that there were some things more important than getting money and yet did not prevent a business man from getting money. He had a higher and at the same time stronger motive to get money because he had found a new way of converting money into the highest forms of pure joy. San Francisco he said had already had a natural resurrection which had challenged the attention and admiration of the world, but now San Francisco needed a second resurrection, a moral resurrection. His idea was that the moral resurrection was not wholly with the ministry and church going people. He thought that the business men had a tremendous responsibility. The commercial bodies, the professions, will find that

a city cannot command the confidence of the financial world without a moral influence. A loveless city is a lifeless city, just as a loveless individual is a lifeless and uninteresting individual. The business men must in some way get together on these higher problems. The real philosophy of life is to know how to transform temporal things into permanent values. The meaning of this movement among the laymen is to give them something tangible and concrete to do. The average healthy man wants to do something worth while.

It seemed to us that Mr. Sturges made his case at every point. He proved that San Francisco and every great city needed a moral reputation. He showed that this could not be reached without the co-operation and strong leadership of the business men of the city. He also demonstrated that permanent unity and permanent co-operation could only be reached through these higher Christian virtues. His story of 225 famine orphans supported by the Presbyterian church, of which Mr. Sturges is a member, will not soon be forgotten. That great church supported the orphans for five years. Mr. Sturges afterward went to India and found them in many of the vocations of life. A company of them came together at the depot as he left India and sang "God be with you till we meet again." The greatest thing in this world is doing good. All in all this was a curious situation. Here was a business man, lawyer, a banker, a successful man as the world speaks of success, talking in a heart to heart, a face to face manner of the great things of the kingdom of God. The appeal was simple but irresistible. That company of business men went away with new ideals. They saw the needs of San Francisco as they had never seen them. It is our conviction that this great Laymen's Missionary Convention will do more to redeem the moral status and reputation of San Francisco than any single event of a generation. It will deepen the meaning of life. It is San Francisco's opportunity.

CHRISTIAN ENDEAVOR NOTES.

Rev. Arthur B. Patten.

Mar. 20: Money a curse or a blessing.—Luke 12:13-21; Matt. 6:19-21.

No civilized man can escape the money problem. God made man a free spirit, but put him in a world of material things and of money values, and these he must handle as long as he is in the flesh. It is his mission not to repudiate but to refine these homely interests. Other-worldliness is as bad as over-worldliness. Spirituality does not demand

a disembodied spirit. Christianity is an incarnation,—God manifest in the flesh. Commercial Christianity is God in business,—in your business and mine. Financial Christianity is God in control of your pocket book and mine. It is not handling money, but coveting and misusing money that soils one's soul. Mammon or money is not unrighteous except as men get it or use it unrighteously. Jesus tells us to make friends by means of the mammon,—by means of money. The one surpassing value of money is to minister to life's fellowships.

Christ tells us that God judges man according to his attitude towards money, and that to be faithful in the geting and giving of money is one of the highways to spiritual wealth and resourcefulness. What else can Jesus mean when he declares, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Money is unclean only as we touch it with dirty hands. Filthy lucre and unrighteous mammon become the King's coin when we handle them for noble and friendly ends.

Get money! But be glad to get it laboriously, and ashamed to get it too easily. To get something for nothing is to pauperize your own soul. Be ready to get along without money rather than get it unworthily. It's uncommon dishonesty that curses the modern world Common dishonesty is always criminal, but uncommon dishonesty may be only a matter of "the system." It may even be called shrewdness. But real honesty is not concerned with escaping the law. It is concerned only with being a law unto itself. Whether we call a man who cheats according to law, or who robs others in the obscure and involved methods of modern business, a criminal or a criminaloid, it makes little difference; the fact of the crime is the same.

It is not always easy today to know how not to be dishonest. We must study to show ourselves approved. Let a young man be careful where he sells his talents, that he does not sell himself. Let a young woman be wary where she engages her gifts, that she does not barter her soul. In fact one's mental talents are never to be sold, but always given only to the world's true work. There are thousands of clerks and subordinates who are being corrupted today in the service of the "vested villanies." If we are directly responsible for the business that we ourselves manage, we are certainly indirectly responsible for the business which we help others conduct. Business often demands compromises of its employees that no real Christian endeavorer can make.

Let us remember with Theodore Roosevelt that "it is more important that a man should conduct his business decently than that he should bestow his surplus benevolently." But having gotten our money honestly, let us give it handsomely and gladly, for the Lord loveth a cheerful giver.

WOMAN'S BOARD QUARTERLY MEETING.

As we met in the First Congregational Church, Oakland, for our Quarterly Meeting, March 2d, it was certainly a new and original message that Miss Grace Fisher brought, as she opened to us the Word, comparing abundant and forceful passages to show the relation between Home and Foreign Missions. She began with the parable of the tares; and next called our attention to John, so full of references to the world, culminating in John 3: 16. Matthew is also very strong. "Love your enemies," "All ye are brethren," "If ye shut up the kingdom of heaven against men, ye neither go in yourselves." A very strong passage! Christ prayed for those who were to believe in Him through the word of His disciples. The supreme test of the Christian life is one's interest in the whole world. Paul said , "I am a debtor both to the Greeks and the barbarians." "If a man say, I love God, and hateth his brother, he is a liar."

The usual reports were full of interest. $8908.75 have come into the treasury since September 1st. Many letters from the field were read, all urgently stating their need, but also full of gratitude for the help that has been given. From Africa comes a call for two young ladies. Mrs. Wilder writes: "We greatly need helpers at Chikore; besides these two lady teachers, we want a young man and his wife. We must have them if the work is to be con-

tinued." Brousa, Turkey; Pao-ting-fu, in North China, and a kindergarten teacher for our Foochow work are especially urgent.

The morning session closed with an earnest appeal from Mrs. Miles. Using as an illustration, the ideal mother, whose work is to insure the most perfect development and the greatest effectiveness of each member of her family, she asked that as auxiliaries we see to it that every woman is doing her best; and come up to the June meeting full of suggestions, making for more efficient service.

Mrs. Miles B. Fisher, as the first speaker of the afternoon, after an introduction that was a perfect preparation, read, with a charm and appreciation and power that made us feel every word, the wonderful 40th chapter of Isaiah.

The Woman's Board of the Pacific, in common with all enterprises in this great West, feels the new tide of life pulsing up and down our coast. There must be room to grow. And so the next hour of this eventful day was given to the consideration and adoption of a new constitution.

A solo, beautifully rendered by Miss Alice Andrews, carried us into the second part of the program for which we had been eagerly waiting—the hour with missionary workers. Miss Tamama, a graduate of The Doshisha, and now a student at California University, read a charming paper outlining her own busy life, and voicing her appreciating of our school, and her gratitude for all the institution had done for her. Enthusiasm ran high, as we listened to this gifted girl, and knew no bounds when Mrs. Jewett announced another $1000 for The Doshisha, bringing the fund up to nearly $12,000.

Mrs. Openshaw, from Ssu-Chuan province, China, next took us more than 2000 miles up the Yang-tse to the borders of Thibet. In a masterly way, she told us of the progress in West China where they are still in the first generation of work, in the evangelistic and medical stage, and only just coming to the school stage; of their Thibetan interests, and the conviction that only their consecrated Chinese helpers are equal to this; of the aborigines of China, so unknown to the world, and of the conversion of the first of this strange wild people. The speaker made us realize that this great rich province of West China is far ahead of us in working for union. They have one fine university, supported by four denominations, instead of many small colleges.

Those who had been studying the maps on the platform all day, were glad of a map talk by Mrs. Geo. Hinman, formerly of Foochow. We learned that that city is really south of Shanghai, that it is two and one half times as large as greater Oakland, that it is three miles north of the river Min, and that Ponasang lies half way between the City and the river. Time fails to tell of all we learned and felt as we sat literally at the feet of this worker who has experienced so much. Best of all she helped us to know the boys; bright, dull, hopeful, needy, humorous, gifted, capable of sacrifice—"our jewels." M. H. W.

We tried to say in The Pacific last week that the Richmond Congregational Church, of San Francisco, sold a few months ago the lot it had owned for many years for $23,000. A typographical error made it $23. Doubtless nearly all our readers knew that this was a typographical error, as the other parts of the paragraph indicated, and mention of the sale had been first made several months ago.

THE SAN FRANCISCO LAYMEN'S MISSIONARY MEETINGS.

The San Francisco meetings will open with a banquet at the Palace hotel on Thursday evening. Judge Morrow of the United States Circuit Court will preside. President Jordan of Stanford will be one of the speakers that evening.

The other meetings on following evenings will be held in the First Congregational Church. Among the speakers will be Mr. J. Campbell White, the secretary of the Movement; Dr. J. P. McNaughton, a Congregational missionary in Turkey; Mr. Charles Vickery of New York, the secretary of the Movement in the Methodist Church.

Colonel Halford, the vice-president of the Laymen's Movement will not be able to be present, having fractured his leg while alighting from a train in New Orleans.

There will be several other eminent speakers at these meetings; but The Pacific has not been able to get further information, the further part of the program being at this writing somewhat provisional. The daily papers next week will have definite detailed information.

NOTES AND PERSONALS.

A daughter was born last week to Rev. and Mrs. N. C. Gause, of San Francisco, and a son to Rev. and Mrs. C. C. Champlin.

The Rev. J. Perry Ratzell, formerly pastor of the Congregational church of Eureka, is teaching now in the high school at St. Helena. Mr. Ratzell supplied recently the pulpits of the First Congregational Church of Sacramento, Plymouth of San Francisco and the First Presbyterian of Vallejo.

At the meeting of the Congregational ministers of San Francisco and vicinity next Monday it is expected that there will be two addresses. One will be by the Rev. F. W. Dean of San Francisco, telling of some of his experiences in his work in the Old People's Home; the other by Dr. Douglass of Iowa, who has been on the Coast for some time in the interests of our national home missionary society.

In 1908 the First Congregational Church of Oakland made it possible for its pastor to have a vacation of six months, most of which was spent in England and on the adjacent continent. This year a member desires to have Mr. Brown visit the Orient, and has secured such acceptance of his offer as will lead the pastor to start some time in May on a trip to Japan at least. He will be accompanied by Mrs. Brown. Mr. Brown came back from his trip in 1908 with a great deal for the enrichment of his work, and much may be expected from his travels and studies and observations in Japan.

Professor G. F. Foster of Berkeley, a member of the First Congregational Church of San Francisco, received a letter recently from Dr. H. H. Atkinson of Harpoot, Turkey, in which he said concerning the visit of himself and family last year: "It was a great inspiration for us to come into contact with the friends in the First Church. We returned to our work cheered and spiritually strengthened. We feel that every member in the church is a friend and that some are very dear friends. We constantly feel the inspiration of your prayers." Dr. Atkinson states that his work in

Turkey is going on encouragingly. Professor Foster wrote to Dr. Atkinson for the latest information concerning the constitution and government of Turkey, and what he received, prepared by a member of the Mission and who has been for more than fifty years in Turkey, he has incorporated in his article concerning Turkey which will appear in The Pacific this week.

CALIFORNIA HOME MISSIONARY SOCIETY.

The fiscal year of this society closes on March 31st. During this month it will be necessary for the society to receive $5,000 if the books are to be closed without a deficit for the year. It is very desirable that every church see that its offering be made and forwarded to the Superintendent before the close of the fiscal year. The directors have kept the expenditures for the year well within the mark set for them by the Conference. If the churches will all of them see to it that the amount that they have been asked for by the Committee on Proportionate Benevolence is raised for the society there will be no question of funds. If on the other hand the churches do not meet the emergency it will be necessary for the directors to allow work that has been undertaken in good faith to die.

The society is not duplicating work of other denominations. The last year has shown steady advance in churches that have come to self-support, in growth of aided churches, and last of all, in new churches planted. The denomination is taking a substantial step ahead. Its Missionary Society now needs the earnest support of every member of every church and needs it now. If there are those who can and will send large or small special gifts it is much desired for the year.

IN MEMORIAM.

Mary C. Barker.

In the death of this estimable lady, wife of James L. Barker, one of Berkeley's prominent pioneer citizens, there has passed away a noble women whose strong and gentle character deserves more than a passing notice.

Mrs. Barker's death occurred in San Francisco on March 4th, following an operation in one of the hospitals. She was a daughter of the late Frederick Rasche of San Francisco. Born in Germantown, Pennsylvania, she came to San Francisco with her parents via the Isthmus in 1855. In April, 1868, she was married to Mr. Barker. Two years later they removed to Oakland, and in the autumn of 1876 they became citizens of Berkeley, at that time a small village. In its marvelous development, both moral and material, they have had a large part. With ample means and culture, she might have devoted herself to the interests of the broader social life of the community. She preferred, instead, to render a consecrated service to her home and her friends and in behalf of the moral and spiritual welfare of others in her own and other lands.

This found expression in many ways, not only in her benefactions, in which she and her husband joined, but preeminently in entering heartily into the desire of two of her children to engage in foreign missionary service. One of these has been a successful missionary in India; another began preparation for like service but was providentially prevented from carrying out his purpose. For several years past Mrs. Barker joined heartily with her husband and children in supporting a missionary in the Turkish Empire. She has shared with her husband in many other benefactions large and small which have been a blessing to communities, to churches and to individuals.

As the result of an accident she suffered intensely at frequent intervals for a number of years. Against this dreary background her character shone out clear and beautiful. Strength and gentleness combined in her character. She was bright, resourceful, patient, considerate in her judgment of others, heroic under suffering, and ever the very center of the home life, full of the spirit of hospitality, as hundreds of friends will gladly testify. Hers was a beautiful life.

In her early days she became a member of the First Congregational Church of San Francisco. For thirty-four years she was connected with the First Congregational Church of Berkeley, always interested in its life and activities.

Besides her husband, who is well known throughout the Bay cities of California, she leaves four children: the Misses Gertrude L. and Georgia L, and Frederick P. and Loring L. She was a sister of Mrs. Geo. H. Collins of Oakland, Mrs. J. A. Hoffman and Miss Rasche of Mill Valley, and Mrs. Louisa A. Norris of Berkeley.

WORK AMONG THE CALIFORNIA INDIANS.

The Executive Committee of the American Missionary Association took the following action at their meeting of February 8, 1910:

"VOTED: That we learn with pleasure of the awakened interest on the part of the United States Government and of the churches of California in the Indians of Northern California which has resulted in the grant of $100,000 by Congress for their relief, and in the organization of missions by various religious denominations. We wish to express our special sympathy with the efforts of the California Congregational churches to establish a mission among these long-neglected people, and authorize the District Secretary, Rev. G. W. Hinman, to represent the A. M. A. in locating and conducting the mission. We also authorize the appropriation of $500 or so much as may be necessary to aid in the support of the work during the year 1910."

The Pacific rejoices in that it will now be possible for the Congregational Church to begin to give needed attention to the religious interests of the Indians of northern California, so long grealy neglected in this and other ways.

We understand that additional funds will be contributed by local parties, and the work inaugurated at an early date.

MY FRIEND.

"Who is my friend? The man with visions high,
Of utmost good for man, and self-subdued,
In sympathies benign; the beaming eye,
With honor bright, and overhead the sky
Of faith serene and vast: The goal pursued
With steadfast step; the heart that will not lie.

Who is my friend? The life that, side by side,

Marches with mine, that feels the wildness near;
That weakness in me knows and doth not chide;
My brother in this time of night and fear,
Who loves me in my sore defeat; my guide
To victory; comrade in battle's role!
Howe'er I fare, the other of my soul."

Among the Churches

CALIFORNIA.

Berkeley, First.—Eight persons were welcomed into fellowship Sunday, 3 on confession.

Berkeley, North.—Eight persons entered into church fellowship last Sunday, 3 uniting on confession.

Alameda, First.—The call extended to the Rev. C. L. Mears of Reno has been accepted. The new pastorate will be entered on the 1st of August.

Todd (Santa Rosa)—Mr. Kirkland, a student from the seminary, is supplying regularly and acceptably in this church. Good progress is reported.

Alameda, Ward Memorial.—The Rev. E. Hoskins, the new pastor, had the pleasure of welcoming 9 new members last Sunday, 5 uniting on confession.

San Francisco, First.—Sixteen persons united with the church at the Sunday communion, 5 on confession. Four hundred of the members reside now in San Francisco.

Berkeley, Park.—Evangelistic meetings conducted by the Rev. J. B. Orr of Santa Cruz are in progress. They will be held every evening except Saturday up to Friday, March 18, inclusive.

Port Costa.—The Sunday-school has been growing in the past few months while Rev. Marshall Meserve has been pastor of the church. The congregations are increasing. Just now the demand is for an evening service.

San Mateo.—A call has been given the Rev. E. C. Oakley, recently of Oregon City, which Mr. Oakley has probably accepted at this writing. Mr. Oakley had pastorates in California about twenty years ago, and will receive wide welcome.

San Francisco, Plymouth.—The pulpit was supplied Sunday, February 28, by Rev. G. A. Charnock. Mr. Ernest B. Hart preached last Sunday, and Prof. Lloyd is to be with us on the 20th. The Home Missionary offering amounted to $138. Plymouth is hoping to have a pastor soon.

Sebastopol.—The progress of this church is slow but sure. New members are coming in frequently. The church has just been wired, and is now splendidly lighted. The financial outlook for the church is better than for some years. Rev. I. G. Hambleton, the pastor, has won the cordial respect of the community.

Green Valley.—The church is progressing nicely under the leadership of their new pastor, Rev. C. W. Hill. The congregations are large and the Sunday-school is growing. The church is absolutely united in its work. Happy is the man who is called to a pastorate in such a delightful community. Happy are the people who are so united.

San Francisco, Bethany.—The men of the church have taken up institutional work, providing an athletic hall for boys; also arranging a standing committee to meet all strangers. An electric blower for the organ has been put in at a cost of $300. Thirteen were received to church membership Sunday, among the number being 5 men, 39 of whom united on confession. There were four christenings.

San Francisco, Green Street.—The annual meeting in February was well attended; the guests of the church being Dr. and Mrs. Geo. C. Adams, Rev. and Mrs. L. D. Rathbone. Eighteen members were received during the year, sixteen on confession. Seventeen children were baptized. Mr. and Mrs. Walz, who have felt the severe strain of re-habilitation, have been voted a long vacation which may take the form of a trip to Hawaii.

Oakland, Pilgrim.—The semi-annual missionary barrel opening took place last Friday evening, Miss Tamama, a student in the University of California and a graudate of the Doshisha in Japan, read a paper in which was told the story of her life and her appreciation of what Christianity had done for her and her people. Mrs. Geo. Hinman told in a delightful way some of her missionary experiences in China. Eighty-five missionary barrels were in use the last six months in Pilgrim Church.

Long Beach.—The consodilation of the Plymouth and First churches is now complete. A new corps of officers has been selected and all the legal details of the union are finished. The two church buildings have been retained and are being used, the morning service and prayer meeting being held in Plymouth Chapel, the evening service and Sunday-school in the First Church. The pastor, Rev. Henry Kendall Booth, has just completed a series of eight sermons on "The Old Truths and the New Age," which have much interest and filled the church at each service. Thirteen new members were received at the March communion.

La Jolla.—At the March communion, eight were received into fellowship. For a month before the coming of the present pastor, Rev. Shelton Bissell, the church was greatly blessed by having as supply the Rev. Charles Luther Kloss, formerly of Central Congregational Church, Philadelphia, Penn. Under his four weeks' ministry the attendance took an upward leap, and every department of church life experienced a healthy stimulus. During the first month of the present pastor's stay the Christian Endeavor has decided to spend half of its Sunday evening hour in studying the problem of the immigrant, under the leadership of the pastor. Grosse's little text-book, "Aliens or Americans," is being used. Lenten readings have been given by the pastor each Friday morning from Rev. Chas. R. Brown's Book, "The Main Points," and have been attended by a dozen or more earnest, thinking people. Evening sermons are dealing with "World Questions," such as Religion, Evil, Christ, etc. The church has adopted the Apportionment Plan, and shows a healthy missionary spirit.

WASHINGTON NEWS.

C. F. Clarke, Correspondent, 7212 Woodlawn Ave., Seattle.

Irondale.—The work is growing very rapidly. Dr. Greene visited the church February 20th, preaching both morning and evening to a crowded tent. Plans for building are being discussed. Mrs. Greene plans to visit the city soon and organize a Ladies' Aid and Missionary Society.

Queen Anne, Seattle.—Miss Strong has introduced a story tellers' hour for Sunday afternoons. The three sessions already held show that there is great interest. Dr. Strong and Miss Strong will conduct a party to Europe this summer. The objective point will be Aberamergau for the decennial production of the Passion Play. The party will be gone about nine weeks.

Pilgrim, Seattle.—Twenty-five members of the University church visited a recent prayer meeting as a manifestation of the spirit of fellowship. Last year delegations of laymen from Pilgrim visited a prayer meeting in each of the Congregational churches of the city. This year a movement is gaining headway which will result in the frequent exchanges of deputaion visits to the prayer meetings. A young ladies' gymnasium class has been organized by Mrs. Lepper, wife of the physical director of the Seattle schools.

Among the recent changes we note: Mr. Rowan has left Kennewick; Mr. Doyle has left Pomeroy; Rev. W. D. Rickert has begun work at Edison; Rev. D. E. DeLine is at Index; Rev. H. C. Mercer is at Sultan, where the work is beginning again after ten years' sleep; Rev. L. L. Woods is temporarily at Lowell and Edmunds; Rev. H. C. Louden is in charge at Stevenson and Underwood, a new field on the Columbia; Rev. C. H. Nellor has added Malden to his work. Good reports of progress come from Wenatchee, where Dr. W. A. Waterman is still gathering a church together.

Plymouth, Seattle.—Over seven thousand dollars passed through the hands of the various treasurers of the church and its organizations for denominational benevolences. Other gifts by individuals to local enterprises bring the total to about twenty-five thousand dollars. The church pays the salaries of Revs. E. W. Ellis and Vinton P. Eastman of Lintsingchow, China, and of the Home Missionary Society's part of that of Rev. Geo. N. Edwards of Douglas, Alaska. Plymouth has assumed four thousand dollars of the Home Missionary Society's expenses for next year. The Men's Club was addressed by Mr. A. W. Perley, official track walker of the State R. R. Commission, on the work of the Railroad Commission at the last meeting. The outlook paper was read by Prof. E. O. Sisson of the State University. Christian Endeavor anniversary was celebrated February 6th. Much interest was shown by an audience that filled the auditorium. A liberal sum was received for the administration building fund. The program for Sunday School Assembly Day was as follows: (1) Song by the Primary Department; (2) Prayer by Dr. Van Horn; (3) Address, "Four Boys," Mrs. Stoughtenborough; (4) Presentation of gifts; (5) Secretary's Report for January. The interest in the weekly teachers' meeting keeps up. sixty-eight sat down to supper February 3d. Dr. Temple preached, February 20th. As Dr. Temple has returned to Seattle we expect he will renew his helpful interest in all our churches.

NOTES FROM SOUTHERN CALIFORNIA.

By Traveler.

Maricopa is one of the new churches in the western oil fields of Kern county. The work there is in charge of Rev. Thomas E. Watt, who at present is teaching the public school in Oil Center and supplying the pulpit on Sundays, but at the close of the present term will devote all his time to the Maricopa Church. He expects to give all his time to the ministry hereafter, having already done effective work as an evangelist in the East. There are now 27 members of this church and a building to cost some $3000 will be erected during the summer. A lot has already been secured, and it is the purpose to have this church self-supporting from the first. The oil companies on the field have rendered substantial financial assistance.

Rev. Chester P. Dorland, at the request of the Executive Committee, spent a week in Kern county in an effort to bring some of our missionary churches to self-support. A canvass was made in the vicinity of Panama and Old River and subscriptions for non-church members were secured sufficient in amount, added to what the church can raise, to insure a salary of $800 without missionary aid. There are no other church privileges within the limits of these churches and the neghbors responded cordially to the work among them.

Rosedale and Wasco have both been receiving missionary aid for many years, and it was the opinion of the Board that these churches could also be brought to a self-support if a sufficient effort could be made to arouse the interest of of the two communities. The canvass resulted in securing subscriptions enough which, added to what the churches have heretofore been in the habit of raising, to pay a salary of $900 on the two fields, without missionary help. The total amount raised in the canvass of these four churches outside of the church membership was over $1150.

Mr. John Brittain is the leader of the forces at Wasco, and though a man well advanced in years is still young in enthusiasm for the success of the religious work in that place, and it was largely through his assistance that so good a work was accomplished.

Mr. James Herod, of Panama, and Mr. W. T. Allen, of Rosedale, rendered efficient service in the canvass in their respective localities, going with the Superintendent and helping to present the need of the churches.

Rev. Wm. W. Riley, of Turlock, Cal., goes to the work in Panama and Old River, and Rev. Wesley R. Bosard is already in the field in Rosedale and Wasco. The outlook in these is most encouraging with the new men to conduct the work and the communities aroused to an interest in the churches through their financial help.

The Laymen's Convention.

This Convention is the absorbing topic with us at present as great effort is being made to insure its success. A wonderful change is coming over the laymen of the churches, for it is a new thing in Southern California to go into an office or store and have business men turn aside from their work to talk religion and conventions and missionary work with a familiarity that well might put even some of the ministry to blush.

Missionary work is receiving an impetus the like of which has never been known among us. Religion is in the air. The educational value of the discussion of the Appor-

tionment Plan, Men's Brotherhoods, Laymen's Conventions and missioinary work is plainly manifest.

It is the prophecy of a new day not only in missionary work but in religious interest in our churches. This interest is by no means confined to our church but remarked by workers in all the fields.

The work of raising the additional amount undertaken by the Brotherhoods is being pushed with great enthusiasm, and the prospect now seems favorable for raising the full amount of the apportionment of Southern California, although there was little hope of doing this a few months ago.

The Home.

TAKE A SLOWER PACE.

It was her last night at a certain sea coast resort, still she refused to join the gay friends with whom she had consorted during the summer months, but waving them adieu as they started out for "one more lark," their erstwhile companion seated herself on the beach beside the writer, saying, with a long-drawn sigh:

"I have played the fool all summer and now I am going to take time to think on my last night here."

Seeing that the usually careless manner of the social leader had given place to one of seriousness, I left it to her to take the lead in conversation. So, for the space of several moments, silence followed the exchange of greetings, save for the roar of the surf which tumbled in from the Pacific, and then this woman, who had flitted from one pleasure to another through the season drawing to a close and been the life of every gathering, quite took my breath by quoting, in a tone of lament: " 'I have spent my strength for naught, and in vain.' "

As introspection seemed to be her aim I made no attempt to divert her. Indeed, I rejoiced to see that there was a serious side to the woman who had been the gayest of the gay during the summer and early fall.

"Yes," continued she, in a tone of bitterness, "I have not only spent the 'strength' that the ocean breezes gave me 'in vain,' but I have mortgaged the future heavily, for a reaction is sure to follow these weeks of gaiety. But how can I help rushing into everything, at the risk of consequences, when my surroundings act like an elixir upon me, as they have this summer?"

Her interrogation was so direct that I could not very well evade an answer, and so I daringly replied:

"By seeking the company of those that take a slower pace."

"Why, you wouldn't have had me mope all summer, would you?"

"No, indeed," rejoined I, "that would have been going to the other extreme, but by the way, have you kept an eye on little Mrs. Roberts, who came to our apartment house about the time that you did?"

"Yes, our crowd has dubbed her 'the mouse,' for she usually sits apart by herself, with a book for company, or takes a stroll on the beach with some one as quiet as herself. Still, the summer must have done wonders for her physically, for she is greatly changed for the better, while I have lost ground, I fear."

"Yes, Mrs. Roberts told me that she was a nervous wreck when she came here in the spring," ventured I. "She told me, too, that the sea air had such a bracing effect upon her at the start that she felt inclined to be 'giddy,' as she expressed it, and that she tried to follow in the wake of those who had no strength-limit until she collapsed. But this proved to be a salutary lesson for her, fortunately, for when a measure of strength returned to her she resolutely avoided those who rushed hither and thither, wasting physical fuel, and the result was that she steadily gained instead of losing, consequently she will have a reserve to draw upon when she returns home."

"That only proves that I had momentary sense, anyhow, when I said, a moment ago, that I had 'played the fool all summer,' " said the woman at my side, as she impatiently flung aside a handful of silvery sand, "and the worst of it is that I will never learn my lesson, as sensible little Mrs. Roberts did either. To be sure I see my folly plain enough now that I have reached the limit of endurance, but after I have been home long enough to regain a measure of the strength that has gone for naught, I will rush into society as usual, doubtless, and come out next spring, as I did last, so nervous that my physician will again recommend the seashore, but I think it would show greater wisdom on his part if he recommended a good dose of common sense.

"There I know you agree with me," continued she, as my laugh was heard above the breakers, "but you cannot understand how I can go at such a reckless pace, regardless of consequences, for you are differently constituted and prefer quiet to excitement."

Then I told the woman, with whom I was not intimately acquainted, that she was mistaken, and assured her that I once did exactly as she was doing, and that my blindness resulted in years of invalidism, through which I was led to see that my lack of wisdom in trying to keep pace with those who had greater endurance had nearly cost me my life, and then I resolved that if a degree of health were again mine I would regard it as a sacred trust and take a slower pace for the remainder of my days, regardless of what others might do.

"And do you never break over, never feel that you must go the length of your rope again, if you die for it?" interrupted my listener in an eager tone.

"I often overdo, to be sure," rejoined I, "but I try at all times to do only what I can in safety, for I am confident that a return to my former ways would be nothing short of suicide, so I resolutely keep out of the rush and whirl."

The tide was so rapidly coming in at this juncture that we were forced to leave our seats, but as we arose my companion eagerly grasped my arm and, with an exultant ring in her voice, cried:

"Really, I am encouraged! For just as I resolved to be more sensible hereafter and take a slower pace, I saw the moon over my right shoulder!"—Helena H. Thomas.

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WORK.

Let us lay hold of work. There can be no happy life without strenuous, unremitting work in it,—work which occupies mind, body, heart and soul. But what work shall we set ourselves to do? This is one of the questions that meets us when we leave college, and that reappears from time to time as we see more of the possibilities of life. We fear to make mistakes! We do not want to throw our powers away; to build walls of sand when we might have built "monuments more lasting than bronze."

There are three questions that we may ask about work before we decide to take it up. Is it legitimate? It it individual? Is it vital? How many kinds of work an honest answer to these questions would cut out at once! By legitimate I mean, Does it conflict with any present known duty? If so, that work is not for our hands to do. If we attempt it we are leaving our duty undone, and are become a busybody in other men's matters. By individual I mean, Is it a work that belongs to me alone? It is a wonderful truth, that no one of us is put into life without a special or particular work to do. Emerson says, "Nature arms each man with some faculty which enables him to do easily some feat impossible to any other." How true this is! In all the universe of God there are no two souls alike. There are no two with the same work to do. There are no two with whose talents are rivals, or whose gifts conflict or interefere. How this thought ought to put an end at once to all the envy of life,—grieving at another's good! His good is not my good. It was never meant to be. I could not gain it if I tried. On the other hand, what I can do my neighbor cannot. Why should either of us be jealous of the other, or imagine that we conflict? Each human soul can say, I am unique. In all the worlds and worlds, in all the ages and ages, there has never been any one like me, and in all time there shall never be again. I have no double.

Is the work vital? Is it of eternal moment, either in strengthening my own character, or inspiring others, or helping the world? If so, the work is worth doing.

We are all capitalists. The only pauper in the world is a dumb, deaf and blind idiot. Let us examine our capacities and gifts, and then put them to the best use we may. As our own view of life is of necessity partial, I do not find that we can do better than put them absolutely in God's book and look to him for the direction of our life-energy. God can do great things with our lives, if we but give them to him in sincerity. He can make them useful, uplifting, heroic. God never wastes anything. God never forgets anything. Though He holds the worlds in the hollow of his hand, He will yet remember each of us, and the part we are fitted to play in the eternal drama.

Let us not try to escape our work, nor to shirk it. Above all, let us not fail to see it. As long as we live we have a work to do. We shall never be too old for it, nor too feeble. Illness, weakness, fatigue, sorrow,—none of these things can excuse us from this work of ours. That we are alive today is proof positive that God has something for us to do today. Let us ask ourselves as we arise each morning, What is my work today? We do not know where the influences of today will end. Our lives may outgrow all our present thoughts, and outdazzle all our dreams. Every day is a test-day; every hour is an examination-hour. God puts each fresh morning, each new chance of life, into our hands as a gift, to see what we will do with it. A servant takes a block of wood and throws it into the fire: Gasparo Becerra seizes it from the flame, and carves from it an immortal statue. As Dr. Trumbull says, "Today is, for all we know, the opportunity and occasion of our lives. On what we do or say today may depend the success and completeness of our entire life-struggle. It is for us, therefore, to use every moment of today as if our very eternity were dependent on its words and deeds."

If we do not do the work we were meant to do, it will forever remain undone. In the annals of eternity there will be some good lacking that we might have provided, some reward unbestowed that we might have had: there will be something incomplete in all the everlasting years. Oh, the sorrow of opportunities neglected, slighted, or despised! Oh, the remorse for the good we might have done, and did not! Do they not bring regret and pain to the sensitive soul?

Again, this work of ours, whatever it may be, will never pass away. We are a part of the great world-energy: no atom of its force is ever lost. Every breath of our lives, every noble heart-beat, will pulsate through all eternity. Our lives are indelible, imperishable.—"What is Worth While," Brown.

Some apologies for a blunder are worse than the offense itself. Not long ago a philanthropic lady visited a Canadian almshouse and displayed great interest in the inmates. One old man particularly gained her compassion. "How long have you been here my man?" she inquired. "Twelve years," was the answer. "Do they treat you well?" "Yes." "Do they feed you well?" "Yes." After addressing a few more sympathetic home questions to the old man the lady passed on. She noticed a broad and steadily broadening smile, however, on the face of her attendant, and, on asking the cause, was horrified to learn that the old man was none other than Dr. ———, the superintendent. Back she hurried to apologize. "I am so very, very sorry, Dr. ———!" Here her sincerity notably increased. "I will not be governed by appearances again."

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